

TITLE

Allegations of Child Sexual Abuse in the Catholic Church in England and Wales between 1970 and 2015: A Statistical Summary

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DATE DEPOSITED

4 November 2019

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**Allegations of child sexual abuse in the
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A Statistical Summary**

Stephen Bullivant

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Introduction by Colette Limbrick

The Catholic Safeguarding Advisory Service (CSAS), on behalf of the Catholic Bishops Conference of England and Wales (CBCEW) and the National Catholic Safeguarding Commission (NCSC) coordinated the exercise of gathering and presenting the data used to inform this report.

The data presented here relates to the period 1970-2015 and goes notably beyond the statistics published annually by the National Catholic Safeguarding Commission (NCSC), and the earlier ten-year (i.e., 2003-2012) review of allegation statistics also commissioned by the NCSC (Bullivant 2014). The significant departure from this other reported data is that this report is concerned with data on allegations relating to the sexual abuse of minors (up to the age of 18) only, compared to the annual and ten year report on all types of abuse including children and adults.

Each diocese (n22) and religious order (n328) was provided with the same template for populating with relevant anonymised data derived from individual case records. A populated or 'nil return', signifying that the religious order did not have any data to report, was received for every diocese and religious order included in this exercise.

For the purpose of this exercise, the term 'complaint' is used as the primary unit of analysis. An allegation or concern was counted as a 'complaint' in all cases that the national safeguarding procedures of the Catholic Church in England and Wales were applied to the handling of an allegation or concern.

The following processes were applied to avoid duplication of records and counting:

1. where a diocese or religious order received an allegation or concern and referred it to another diocese or religious order, the case was counted by the diocese or religious order that assumed responsibility for case management;
2. if a diocese managed a case for a religious order then the diocese would include the case in their count and
3. where a case was jointly managed by dioceses, it was to be included only once in the return or a single diocese, by agreement.

The data includes allegations relating to Catholic Schools that are or were run by religious orders but does not include allegations relating to Catholic state run schools.

The data gathered from the individual returns was aggregated into a master-sheet for dioceses and a master-sheet for religious orders. These two master sheets, along with access to the data contained within the individual returns was accessible to Professor Stephen Bullivant, St Mary's University, Twickenham, England who undertook the analysis and produced the report in the following pages.

Introduction

The purposes of this report are simple ones: i) to give a clear and faithful summary of new statistics concerning complaints of child sexual abuse by clergy, religious, and lay workers (paid and voluntary) in the Catholic Church of England and Wales from 1970 to 2015 (inclusive); and ii) to present this summary in as clear, concise, and easily-accessible way as is possible. Yet in practice, these tasks are not necessarily simple or straightforward ones.

The primary reasons for this relate to the problematic nature of *all* statistics – and therefore, of the conclusions which may confidently be drawn from them – in this general area (see Goldman and Padayachi 2000). Based on the best available estimates, the sexual abuse of minors is a widespread and disturbingly frequent phenomenon in contemporary societies. To quote a 2003 study published by the Council of Europe, 'A significant minority of children in Europe, between 10% and 20% as an informed scientific estimate, will be sexually assaulted during their childhood' (May-Chahal and Herczog 2003: 3). Recent, extensive research by the National Society for Prevention of Cruelty to Children (NSPCC) found that: '0.5 per cent of under 11s, 4.8 per cent of 11 to 17s and 11.3 per cent of 18–24s had reported contact sexual abuse as defined by the criminal law at some point in childhood' (2011: 9).

As researchers are unanimous in stressing, a large proportion of such abuse – and perhaps even the vast majority of it – is never reported to the police or other authorities (Katz 2003: 130; Lalor and McElvaney 2010: 35; Her Majesty's Inspectorate of Constabulary 2013: 12). When it *is* reported, this often occurs decades after the event. As several recent cases have shown, many victims only feel able to speak out once they realize that they are far from alone: that a great many other people have suffered similar things to what they have, in similar situations, and – in some cases – at the hands of the same person or people (see Gray and Watt 2013: 3-6; Operation Hydrant 2017). For all these reasons and more, there always remains an uncertain relationship between statistics reporting the numbers of complaints made, and the actual levels of sexual abuse at a given time within a given country or community.

The second set of reasons relates to the nature and limits of the specific dataset analysed here. Although centrally collected by the Catholic Safeguarding Advisory Service (CSAS), it comprises information from hundreds of separate returns, submitted by each of the dioceses and by religious orders and congregations active (for some or all of the period 1970-2015) in England and Wales. The evidentiary documents, and other records informing these returns, are held by the dioceses and religious orders themselves. Even at their fullest, these returns must necessarily reduce highly sensitive and complicated cases to a few, all-too-brief statements and figures. Moreover, given the long historical remit of the data-gathering (including records of complaints made almost five decades ago, and referring to people in many cases now long-deceased) a significant number of the summary records are incomplete. As we shall see, this has a number of implications – which I have tried to state as clearly as possible in the accompanying text (occasionally with more technical descriptions of certain methodological decisions in the footnotes) – for the analyses in the foregoing pages, and indeed for the interpretations it is possible to make on the basis of them.

These important caveats aside, the data presented here reveal a significant amount of new and important information about complaints of childhood sexual abuse in the Catholic Church in England and Wales. These go notably beyond the statistics published annually by the National Catholic Safeguarding Commission (NCSC), an earlier ten-year (i.e., 2003-2012) review of allegation statistics which they commissioned (Bullivant 2014), and the analyses of publicly available figures published by other researchers (e.g., Gilligan 2012).

The report is divided into four short chapters, covering respectively:

- 1) The overall numbers of complaints received by the Church, and the aggregates of people coming forward, instances of alleged abuse, and subjects of the complaints (i.e., alleged perpetrators), which those complaints contain.
- 2) The years in which complaints were received by the Church and – where such information is available – the years in which the alleged abuse occurred (or, in the case of periods of ongoing abuse, started).
- 3) Information concerning the reporting, and non-reporting, of complaints to the Statutory Authorities.

- 4) Outcomes of complaints, both criminal (e.g., prosecutions and convictions) and ecclesiastical (e.g., canonical processes, laicisations, access to children through ministry).

Before continuing, it is worth emphasizing three things. Firstly, the primary units of analysis in these pages are the individual *complaints* of childhood sexual abuse within the Catholic Church in England and Wales. **A single complaint may be made by one or more people, may include one or more instances of alleged abuse, and may specify one or more alleged perpetrators as the subjects of the complaint** (see chapter one).

Secondly, the principal focus of this study is on the **reporting** of these complaints. This is in two senses: of the complaints *reported to* the various relevant bodies (i.e., individual dioceses and religious congregations) which make up the (institutional) Catholic Church; and then, of the *reporting of* those complaints to the Statutory Authorities. Given this limited remit, no detailed or systematic information was collected centrally on, say, the specific types of sexual abuse reported, or on the demographics of either alleged victims or alleged perpetrators.¹ In chapter four, which focuses on verifiable outcomes, the focus shifts away from complaints themselves, and onto the subjects against whom these complaints were made (i.e., the alleged perpetrators). This will be explained more fully in due course.

Thirdly and finally, all complaints of such abuse, which have been formally noted by the relevant dioceses or congregations and hence appear in the dataset,² are included in the analyses. That is to say, they are not restricted to (say) only those proven in a court of law, or only those considered credible by the police.³

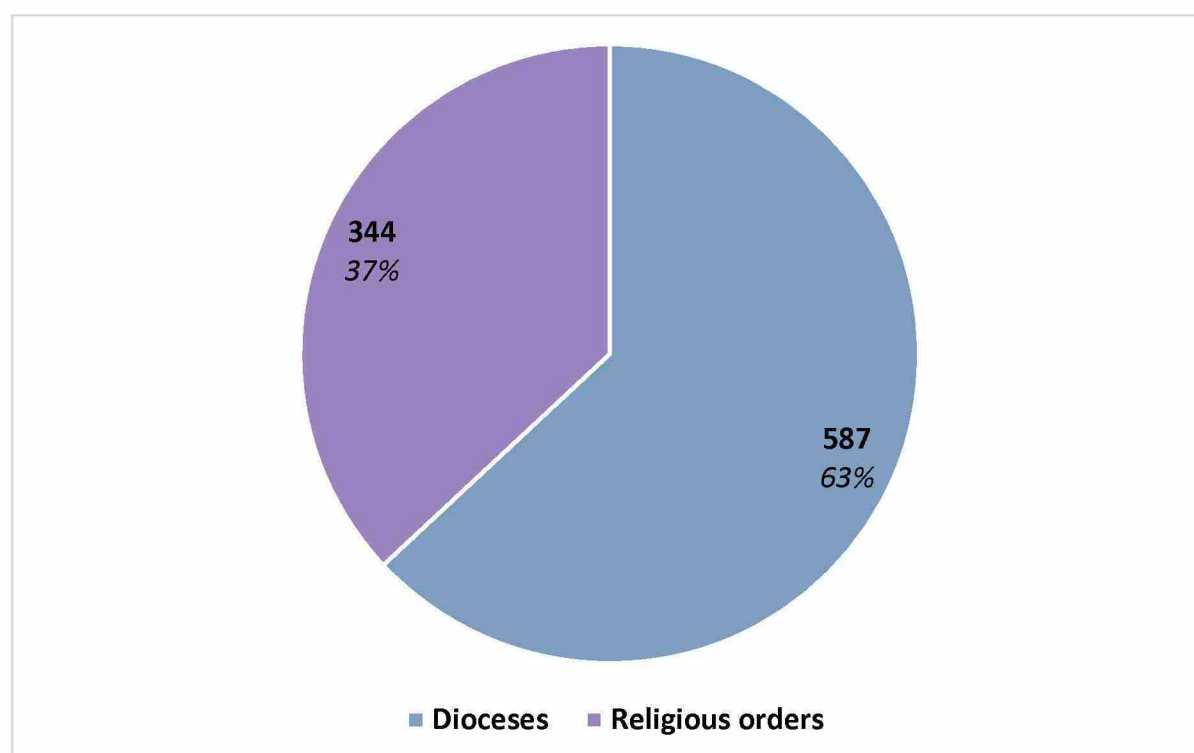
¹ For this reason, although there are a number of possible points of comparison (some of which I flag up myself), the present report should not be understood as being, or attempting to be, on an equivalent scale or scope to the so-called John Jay Reports on historical abuse within the American Catholic Church (John College of Criminal Justice 2004; 2011).

² The only exceptions to this are a very small number of complaints, appearing in the returns, but which were clearly errors (e.g., simple duplicates of complaints already included elsewhere).

³ In light of this, except in cases where there has indeed been a criminal conviction, the following pages refer consistently to *alleged* victims, instances of *alleged* abuse, *alleged* perpetrators, and so on. This contrasts with the approaches taken in some other high-profile reports on historical sexual abuse allegations published in recent years. The reports of official investigations into the very large number of allegations made against the late Jimmy Savile, for instance, speak simply of ‘victims’ and ‘crimes’. However, this is – as the reports themselves are at pains to stress (see Knopwood 2013: 3-4; Her Majesty’s Inspectorate of Constabulary 2013: 4) – a special case, and ought not to be taken as establishing a new precedent.

1. Overview of complaints, 1970-2015

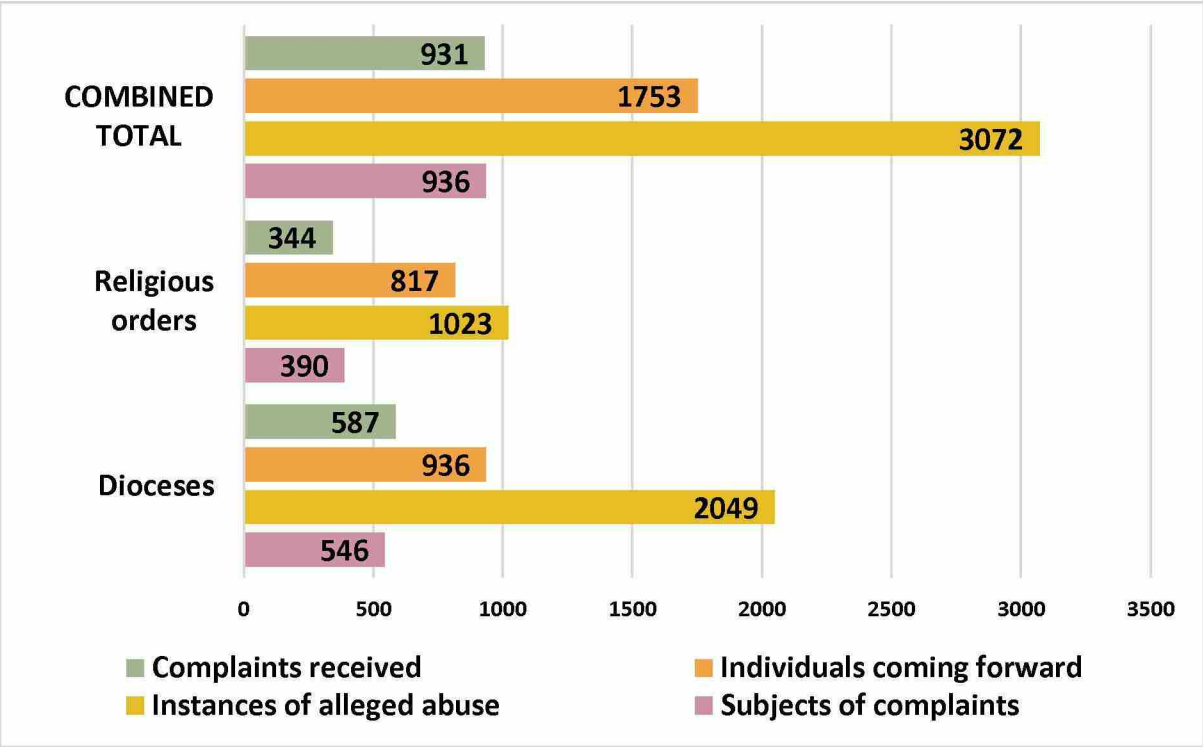
This chapter presents the numbers of complaints received by the Catholic Church from 1970 to 2015 (fig. 1.1), as well as the numbers of alleged instances of abuse, people coming forward, and subjects of the complaints (fig. 1.2) contained within those complaints. Alongside the overall totals, these figures are broken down according to whether they relate to i) dioceses or to ii) religious congregations, orders, or cognate groups (figs 1.1, 1.2). Given the varying types and large numbers of organizations included under the generic label 'religious orders', some further detail is provided about the complaints in this category (figs 1.3, 1.4).



1.1 Number of complaints of alleged child sexual abuse received by the Catholic Church in England and Wales (1970-2015)

As is evident from fig. 1.1, records exist of 931 separate complaints of child sexual abuse, reported to the Catholic Church in England and Wales within the forty-six years from 1970 to 2015 (inclusive). Of these, around three-fifths (587; 63%) were made to one of the

twenty-two territorial dioceses, and two-fifths (344; 37%) to religious orders (see below, in the commentary on fig. 1.4, for further details about this classification).



1.2 Numbers of complaints, individuals coming forward, alleged instances of abuse, and alleged subjects (1970-2015)

Building on the overall figure of 931 complaints, fig. 1.2 shows the total numbers of individuals coming forward to make these for complaints, the total numbers of alleged instances of abuse, and the total numbers of subjects (i.e., alleged perpetrators) of these complaints. Once again, the individual totals for both dioceses and religious orders are also given.

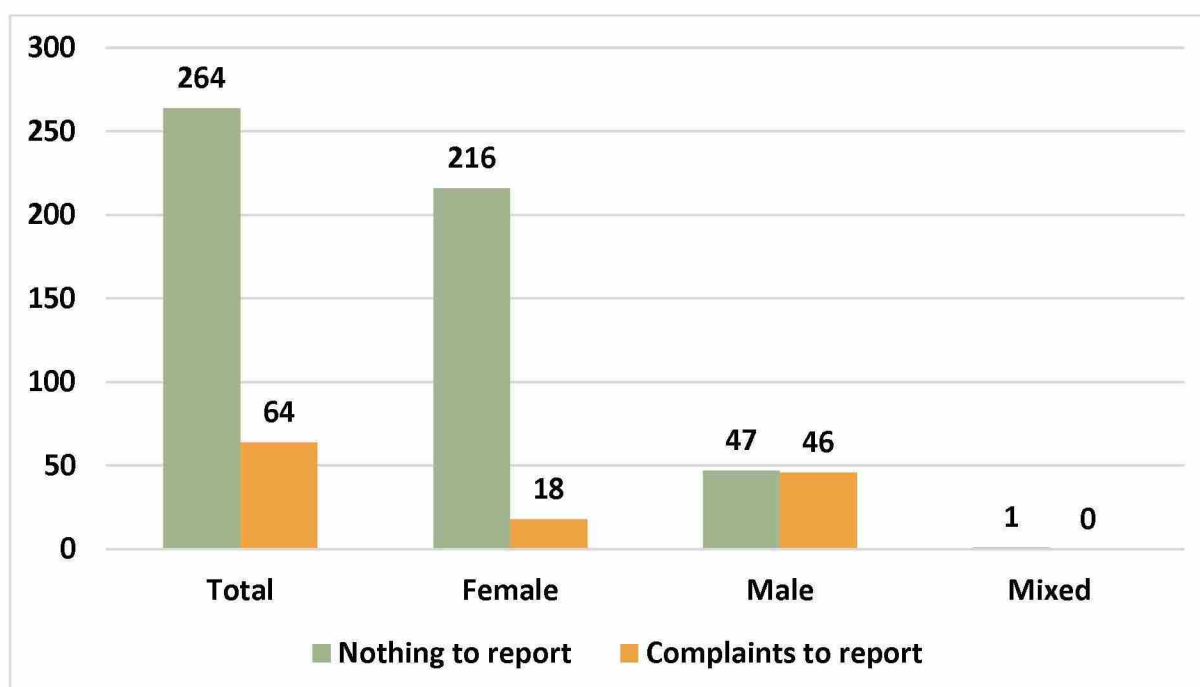
It is, however, important to note a number of clarifications and caveats. Firstly, figures given in individual records are not always precise. This necessarily lends an element of uncertainty to the overall numbers. In some cases, where more specific figures are not given, the lowest possible number has been used – e.g., where a given complaint lists only that 'multiple' individual individuals came forward, these have been recorded as 'two'. Furthermore, due to how the original data was collected, it is normally not possible to ascertain where a single person might be counted in separate complaints, whether as alleged victim or alleged perpetrator. Where it *has* been possible to identify instances of multiple counting (e.g., if there is a note on the record stating that the alleged subject of a given

complaint is the same as in one or more other specific complaints), this has been rectified in the above. However, it is unlikely that all such cases have been identified.

Secondly, the ‘alleged instances of abuse’ category also admits of understandable uncertainty. This is, again, due to the imprecision inherent in the records themselves: there is no obvious way of enumerating ‘multiple instances’, perhaps occurring over a period of many years. As such, the numbers used here should be taken as a minimum.

Finally, while a clear majority of complaints (i.e., around three-quarters of the total) record only a single instance of abuse, it is worth noting two significant outliers – since these have a disproportionate effect on the total. The diocesan data, for example, includes a single complaint alleging 750 instances of abuse over a period of four years: this complaint, in itself, accounts for over a third of all instances of abuse in the diocesan data.⁴ In the religious data, there is a single complaint alleging 300 instances of abuse. The record refers to an ongoing group complaint, on behalf of around 300 complainants, identifying 77 separate subjects (two of whom had, by the time of the data collection, been convicted).

⁴ The complaint identified a single subject, who was already deceased at the time the complaint was made. The police declined to investigate.

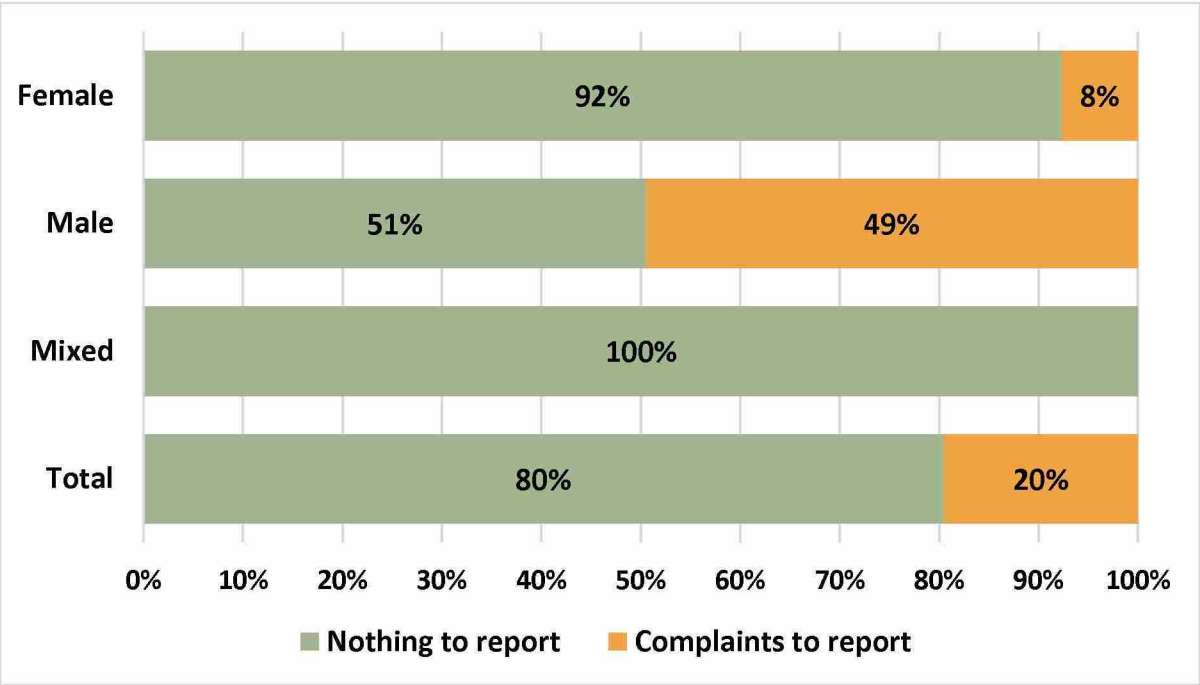


1.3 Numbers of religious orders, congregations, and cognate groups in England and Wales with complaints to report, and not

The term ‘Religious orders’ is used in this report (as in the dataset which underlies it) as essentially a convenient shorthand for a very large number of different groups, almost all of which would come under the description of ‘Institutes of Consecrated Life and Societies of Apostolic Life’ in the *Code of Canon Law*. In more common parlance, these would be orders or congregations of (inter alia) monks, nuns, friars, religious brothers, religious sisters, canons regular and canonesses regular. Also included under ‘Religious orders’ here are a very small number of anomalies: e.g., other non-diocese bodies, such as the Bishopric of the Forces, some secular institutes, and/or new ecclesial movements. Please note also that, in several cases, independent communities within the same order – for example, the individual monasteries and abbeys of the English Benedictine Congregation (itself part of the Order of St Benedict) – are counted separately in the data.

All in all, 328 such bodies – of greatly varying sizes – were included in the request for records of any complaints of childhood sexual abuse within the period 1970-2015. Of these, as is clear in fig. 1.3, 264 declared that they had no such complaints to report. These 264 included 216 female-only, 47 male-only, and 1 mixed group. Conversely, of the 64 bodies who

did submit data of relevant complaints, 18 were female-only, 46 were male-only, and none were mixed.

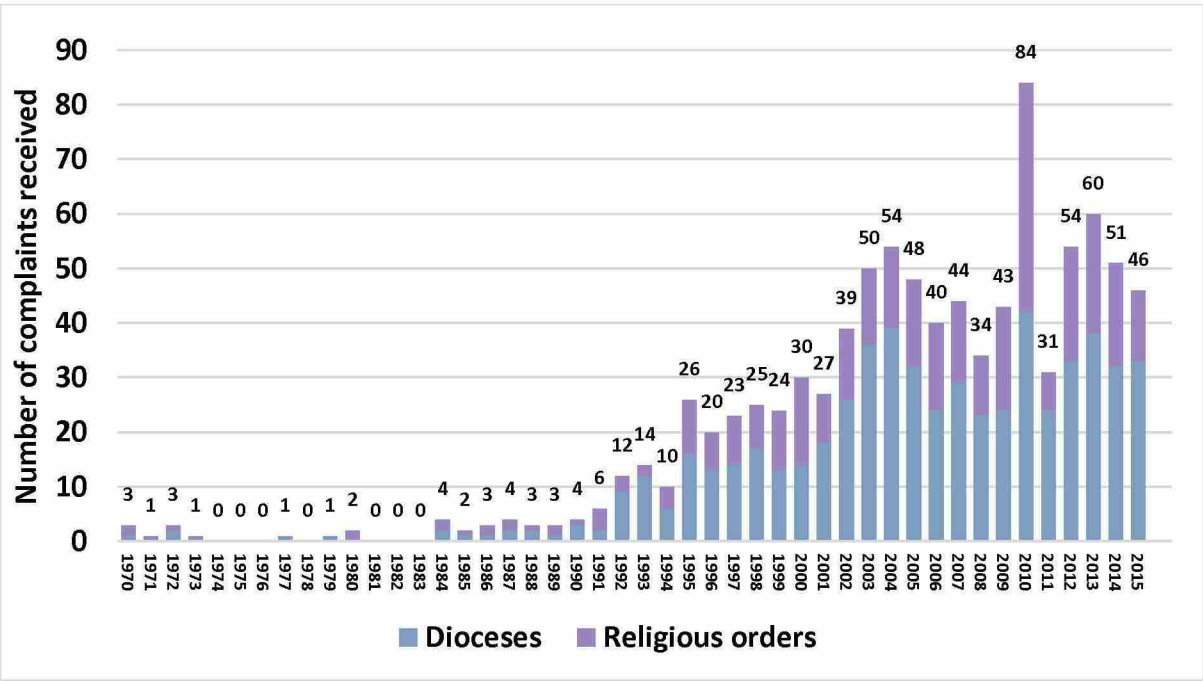


1.4 Proportion of religious orders, congregations, and cognate groups with and without complaints to report, by sex

Fig. 1.4 re-expresses the data in fig. 1.3 in percentage terms. That is, of the 328 separate bodies counted under ‘Religious orders’, precisely four-fifths declared that they were aware of no complaints of childhood sexual abuse for inclusion. Among women’s congregations, this proportion rises to over nine-tenths. Among men-only groups, it is around half.

2. Historical patterns

This chapter explores historical patterns both in the reporting of complaints to the Church (fig. 2.1), and in when the alleged abuse is said to have occurred or – in the case of complaints alleging repeated or periodic abusing – begun (fig 2.2). The first type of data is the simplest to navigate: in the 931 complaints in the dataset, all but one had a clear and unambiguous ‘date of report’. The second type is more difficult: a large number of complaint records had no accompanying ‘date of alleged abuse’ at all, and among those which did, there was often a lack of precision. The latter was, understandably enough, a common feature of complaints alleging abuse happening many years in the past. Indeed, as we will see, there is a demonstrable ‘time lag’ in reporting (fig. 2.3). These issues, and attempted remedies of them, will be discussed in more detail below.



2.1 Year in which complaints were received (1970-2015)

Fig. 2.1 shows the numbers of complaints recorded as having been reported to dioceses and religious orders in each year from 1970 to 2015, with the combined total of the two categories given above each column.

The most obvious trend to note is the growing numbers of complaints over time. For example, in the fourteen years from 1970 to 1983 (inclusive), half of them have no recorded complaints, and a further four years have only one apiece. From 1984, however, no year records fewer than two complaints; from 1992, no year records fewer than ten; from 1995, no year fewer than twenty; and from 2002, no year fewer than thirty.⁵ Of course, it is possible that more complaints than those present in the data *were* made in earlier years, but these were not recorded at the time, or were not recorded in a sufficiently permanent and opaque way as to be found by archivists searching their records in 2016. But if so, then this is not something able to be taken into account here.

An increase of complaints does not, in and of itself, mean an increase in abuse. As noted earlier, it is well-established that a significant proportion of childhood sexual abuse, in all contexts, goes unreported – especially at the time at which it occurs. As we shall see below, a large number of complaints relate to incidents said to have occurred years and often decades, previously. Hence more complaints may primarily be due to a greater proportion of victims feeling willing and able to come forward. If so, then this could be for various reasons. For example, it is plausible to think, beginning in the early 1990s, an increase of media reports of sexual abuse (not least in the Catholic Church), both at home and abroad, emboldened increasing numbers of people to themselves come forward.

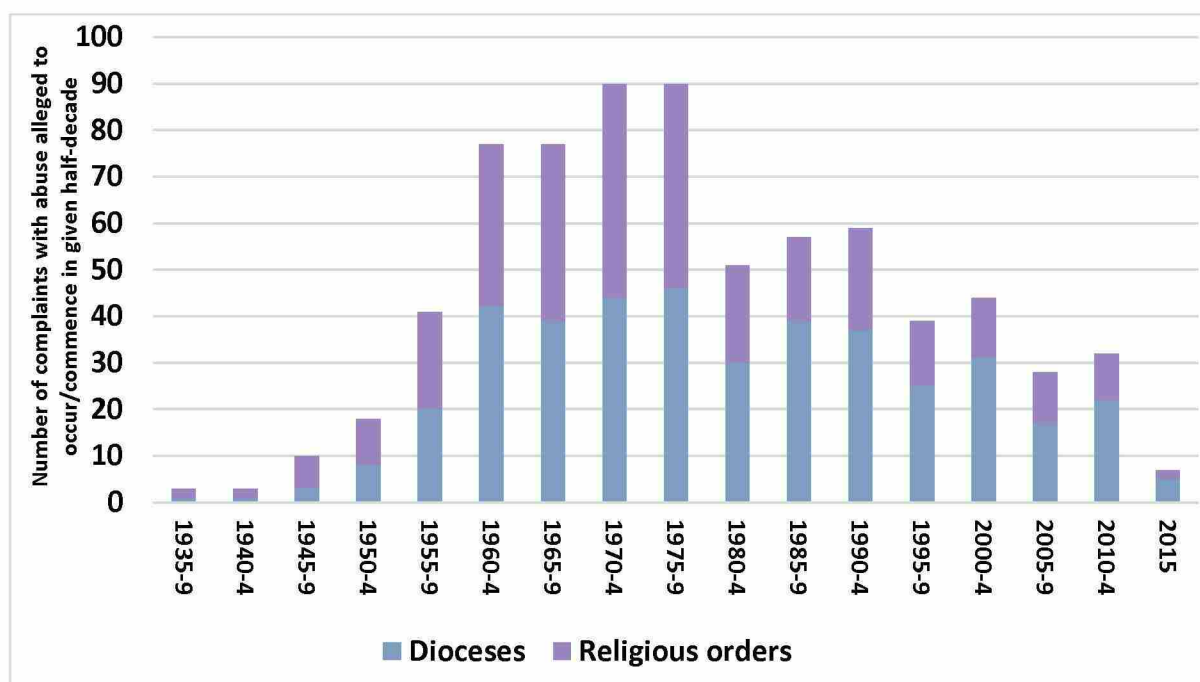
Increases in complaints within the Catholic Church, at least in the later years of our data, must also be understood in the context of wider reporting trends. For example, data published by the NSPCC shows that reports of sexual offences against under-16s in England and Wales have risen dramatically, from around 14 per 1000 children in 2004/5, to 36 (England) and 42 (Wales) per thousand in 2015/16. The report notes, ‘It is likely that improved recording of sexual offences by the police and increased willingness of victims to come forward have contributed to this rise’ (NSPCC Knowledge and Information Service 2017: 28-30). Other analyses of official crime statistics concur in both noting these overall trends, and in citing an increasing willingness to report as a major factor driving them (e.g., Kelly and Karsna 2017: 31-3; Office for National Statistics 2017). In particular, the Office for National

⁵ In very general terms, similar patterns of reporting occur in data from the US Catholic Church – i.e., very few prior to the early 1980s, then more substantial rates growing over the 1990s, before rising dramatically in the early years of the twenty-first century (see John Jay College of Criminal Justice 2011: 30-1).

Statistics cites the effect of the Jimmy Savile affair on sexual abuse reporting as a whole (i.e., not specifically tied to Savile himself):

Previous increases in the number of sexual offences reported to the police were shown to have also been related to a rise in the reporting of non-recent offences (those that took place over 12 months before being reported) following “Operation Yewtree”, which began in 2012. The high-profile coverage of this operation and the police response to it are likely to have increased the willingness of victims to come forward to report such offences, both current and non-recent. (ibid; see also Her Majesty’s Inspectorate of Constabulary 2013: 45)

Returning to the Catholic data, this general perspective helps shed considerable light on a number of obvious ‘spikes’: in the years immediately surrounding 2013, 2004, and – above all – 2010 itself. The years surrounding 2013, of course, coincide with Operation Yewtree and a number of high-profile cases receiving a great deal of media attention. The early years of the 2000s, meanwhile, saw specific attention given to sexual abuse within the Catholic Church in the wake of the Nolan Report in 2001, including the foundation of the Catholic Office for the Protection of Children and Vulnerable Adults (COPCA; succeeded by CSAS in 2007). Finally, 2010 was the year in which Pope Benedict XVI visited Britain, causing a great deal of scrutiny to be focused on the Church. While these are by no means the only factors which might have influenced levels of reporting, it is plausible to think that they had some effect, and perhaps a very considerable one.



2.2 Dates of (start of) alleged abuse

A significant proportion of complaints provide information on the year or years in which abuse is alleged to have taken place. Fig. 2.2, based on data from 726 complaints (78% of the total number), aims to convey the *general distribution* of dates (or 'start dates', where abuse is alleged to have occurred over a period of years). As one might expect, there is frequently a degree of imprecision in the dates recorded, especially in cases where abuse is alleged to have taken place several decades in the past. For this reason, the graph relies on a number of methodological choices. These are explained in full in the accompanying footnote.⁶ Here, it is worth noting two particular decisions in the presentation of the graph: both its

⁶ The following five rules were applied to any date where there was some level of ambiguity (in practice, anything other than a plain statement of a single year, such as '2000' or '1964', with no further qualification):

1. Where several years (or a range of years) are given, only the earliest is used.
2. In complaints where a specific year is accompanied with some indication of imprecision (e.g. '?' or 'approx.'), the suggested year has been included here as is.
3. Where a decade as a whole has been indicated (e.g., '1970s'), as in a significant number of complaints, a specific year within that decade has been assigned to each record on a random basis.
4. Likewise where a complaint describes the alleged abuse starting in 'early-', 'mid-', or 'late-' of a particular decade, a specific year has been randomly assigned within that range (i.e., between, say, 1970-3, 1974-6, and 1977-9 respectively).
5. Where dates have been recorded as simply being 'pre-' a certain year, these have been excluded.

Please note also that in a sizable minority of cases – 177 for dioceses, 28 for Religious orders – no usable date is given in the record. Necessarily, these are not included in fig. 2.2. Very importantly, since these tend (for obvious reasons) to be in complaints recorded a long time ago and/or complaints alleging abuse had occurred a long time ago, this disproportionately impacts upon the overall figures for less recent decades (especially, one suspects, the 1960s, 1970s, or earlier).

arrangement into five-yearly periods, and the decision not to give column totals, is attempts to express the imprecision of the underlying data. That is to say, the purpose of fig. 2.2 is to convey a faithful *approximation* of the historical pattern of alleged offending.

Nevertheless, the overall pattern that emerges is, in light of those revealed in other research, noteworthy. Comparatively high levels of alleged abuse in the 1960s and 1970s are, for example, broadly consistent with evidence from the US Catholic Church (John Jay College of Criminal Justice 2011: 8-9). This general period has, moreover, been the focus of several UK police investigations into historical sexual abuse including, though by no means limited to, Operation Yewtree (see Grierson 2015).

The relative proportions of diocesan and religious complaints is also worthy of comment. Specifically, the religious context accounts for around half of all of complaints in the 1960s and 1970s, but this noticeably decreases in the years following. This trend is partially explicable in light of the fact that the religious made up a higher proportion of the total priests in England and Wales in the 1960s and 1970s (though note that not all of the religious complaints relate to priests), and that has steadily decreased in the decades since (cf. Appendix 1). Even taking this into account, it would seem that the religious account for a disproportionate number of complaints relating to the 1960s and 1970s. Feasibly, this may be due to the involvement of many religious orders and congregations in running, and hence working within, schools and children's homes.

Year of complaint	Mean number of years since alleged abuse (began)	<i>Standard deviation</i>
1970-4	2	2.9
1975-9	9	4.9
1980-4	2	2.4
1985-9	4	7.4
1990-4	11	12.4
1995-9	17	14.8
2000-4	21	15.4
2005-9	31	17.0
2010-4	33	18.8
2015	34	21.6
OVERALL	26	18.7

2.3 Average time elapsed between alleged (start of) abuse and year of complaint

As will be evident from comparing figs 2.1 and 2.2, there must frequently be a time lag – and often a very substantial one – between the date of alleged abuse, and the time of a complaint being made. As has been noted earlier, this is a well-established characteristic of sexual abuse reporting. Fig. 2.3 charts the ‘average time lag’ between alleged (start of) abuse and complaint, using the same criteria for dealing with imprecise recorded dates as used in, and explained in the accompanying commentary to, fig. 2.2. As the final row makes plain, complaints received by the Church between 1970 and 2015 related to abuse alleged to have occurred/begun an average of 26 years previously.

As can clearly be seen, there is a growing trend, especially evident from the early 1990s onwards, of reporting complaints of so-called ‘historical’ abuse. Thus complaints made in 1990 to 1994 (inclusive) referred, on average, to alleged abuse happening/beginning 11 years earlier. By 1995-9, this by had increased to 17 years; by 2000-4, to 21 years; and by 2005-9, to 31 years. The most recent averages, meanwhile, are 33 (2010-14) and 34 years (2015). Naturally, this does not mean that *all* complaints of abuse in these five-year periods dated back several decades. And indeed, there was a significant variability in the dates of

alleged (start of) abuse – this much is clear from the standard deviations, also shown.⁷ Nevertheless, it is certainly true that a significant proportion of the high numbers of complaints received by the Church within the past two decades were non-recent in nature.⁸

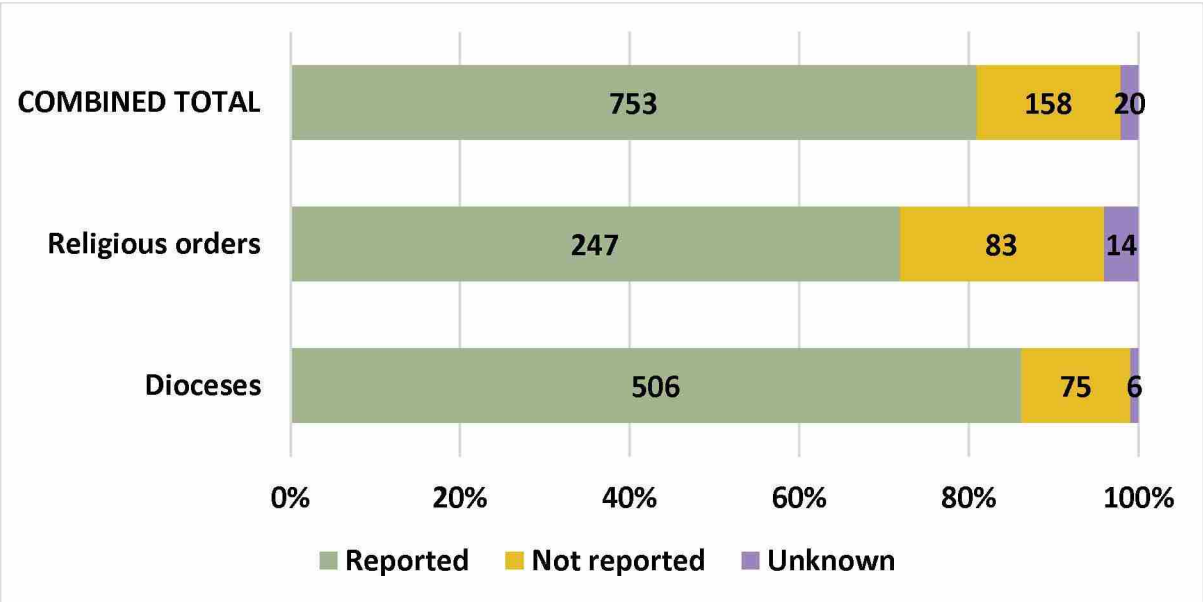
⁷ In basic terms, the standard deviation shows the extent to which, on average, the individual values differ from the mean. A low standard deviation - e.g., 1970-4's value of 2.9 – means that individual values tend to cluster around the mean, whereas a high standard deviation – e.g., 2010-14's value of 18.8 – means that they tend to be much more spread out.

Assuming that the individual values follow what is known as a 'standard distribution', then a standard deviation of 18.8 would mean that c. 68% of individual values fall within +/- 18.8 (i.e., one standard deviation) of the mean, and c. 95% of values fall within +/- 37.6 (i.e., two standard deviations) of the mean.

⁸ It is worth reiterating here that there are good reasons for supposing the data presented in figs 2.2 and 2.3 to *underestimate* complaints of non-recent abuse. This is for the simple reason that the graphs here necessarily *exclude* the 22% of complaint with no (or no usable) date-of-occurrence information. While there are several reasons why such information might be missing from a complaint, it seems reasonable to suppose that these would tend to occur where complaints are being made a long time after the events in question.

3. Reporting

The previous two chapters have presented various statistics concerning the reporting of complaints of childhood sexual abuse to the Catholic Church in England and Wales. We turn now to consider a critical area: the Catholic Church’s reporting of complaints to the Statutory Authorities (i.e., the police, Social Services departments, Local Authority Designated Officers). The charts below give the proportions of complaints that were or were not reported, overall (fig. 3.1) and by year (fig. 3.2), as well as a breakdown of reported reasons why non-reported complaints were not reported (fig. 3.3).

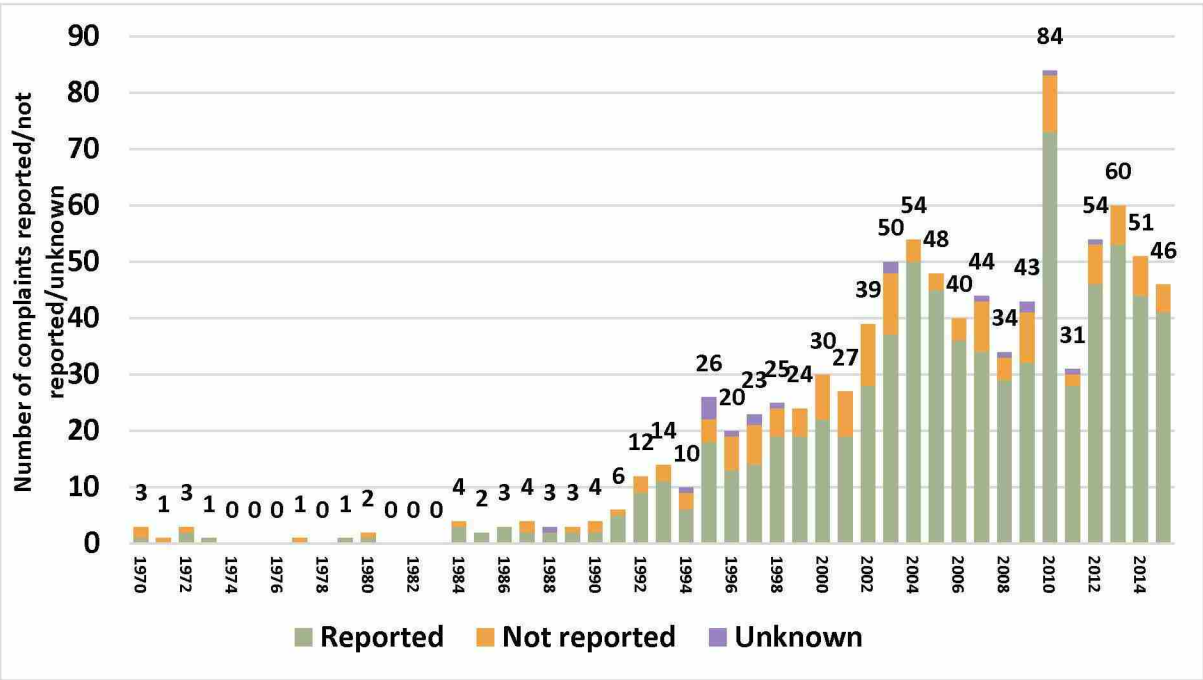


3.1 Were complaints reported to the Statutory Authorities at the time they were received?

The top bar of fig. 3.1 breaks down our 931 complaints by whether they were, or were not, reported to the Statutory Authorities when they were received, or whether this information is unknown. The lower two bars give the same information for the religious (344) and diocesan (587) complaints specifically.

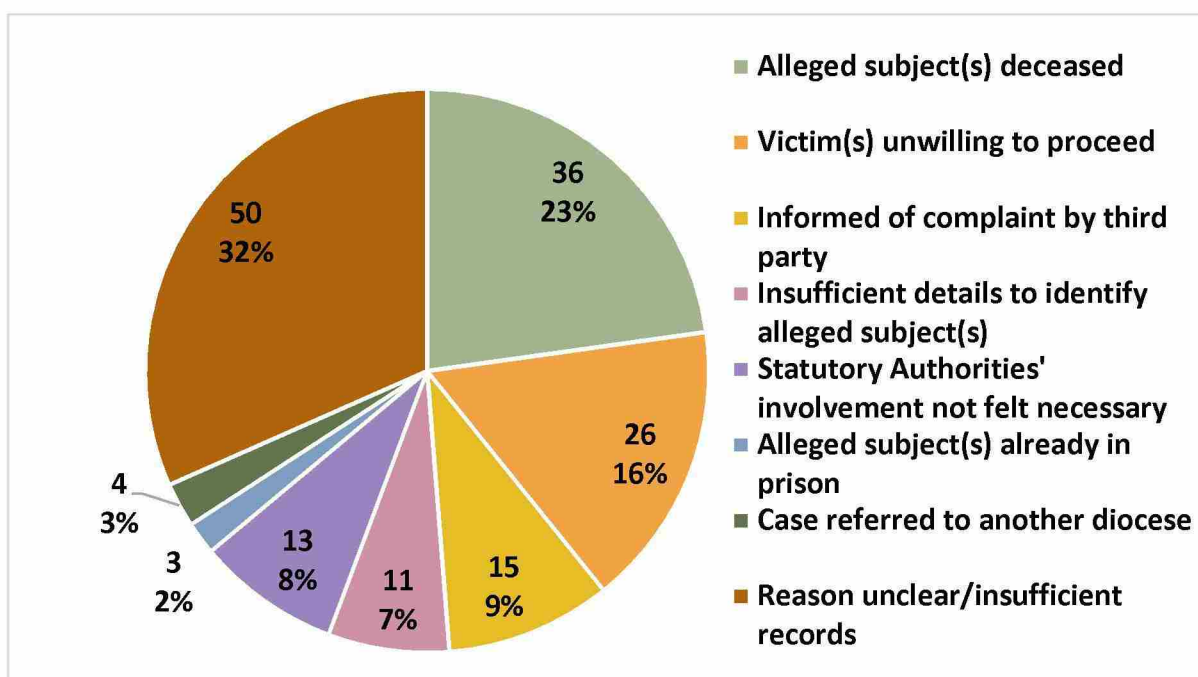
In total, 81% of complaints of childhood sexual abuse received by the Catholic Church were reported at the time (86% diocesan; 72% religious). 17% were not reported (13%

diocesan; 24% religious). It is currently unknown whether 2% were or were not reported (1% diocesan; 4% religious).



3.2 Reporting of complaints to Statutory Authorities by year of complaint (Combined)

Fig. 3.2 presents a year-by-year breakdown of whether complaints made in a given year were reported to the Statutory Authorities, were not reported to the Statutory Authorities, or whether this information cannot now be ascertained.



3.3 Reasons for complaints *not* being reported to the Statutory Authorities at the time of report (Combined)

The above pie chart presents the main rationales given for *why* certain complaints were not reported to the Statutory Authorities. This is a combined chart of all the 158 non-reported complaints from both diocesan and religious contexts (see fig. 3.1). Of these, ten are flagged in the data returns as having been identified as complaints ‘which should have been referred to statutory agencies but were not’.

In 23% of cases, the subject of the complaint was already dead at the time of report. In 16%, the person making the complaint (or in some cases, his or her parents) did not wish to take it any further. For instance, to quote from the notes appended to two such records: ‘The complainant was a policeman and refused to refer the matter to the Authorities’; ‘Complainant contacted the diocese to allege historic sexual abuse against a priest [who was already dead]... Complainant did not want statutory involvement or take up an offer for therapy’.

In several cases (9% of the total non-reports) the diocese or religious order had themselves received the complaint from a third party. Typically this was either the Statutory Authorities themselves – ‘Informed by police’ appears on several records – or by lawyers acting on behalf of those making the complaint.

In 11 cases (7% of all non-reports) the diocese or religious order record that insufficient details were given for a formal report to be made. This category includes, for example, vague complaints where an alleged perpetrator could not be identified, or instances of an initial, insubstantial complaint being made (and thus logged) but followed by no further contact from the individual in question.

In 8% of cases (13) it is stated, or implied, that the diocese or religious order did not feel that the complaint warranted the involvement of Statutory Authorities. Where explanatory details are given, it is often to note either that the matter was not felt to be of sufficient gravity (e.g., 'The incidents were not deemed serious enough for the police to be involved'), or that the matter had already been satisfactorily dealt with. It is perhaps worth noting here that three complaints in this category were flagged in the data returns as having been identified as complaints 'which should have been referred to statutory agencies but were not'.

2% (3) of non-reports were because the subject was already in prison. A further 2% (4) were not reported as they were felt to come under the jurisdiction of a different diocese or other body, to whom they were referred.

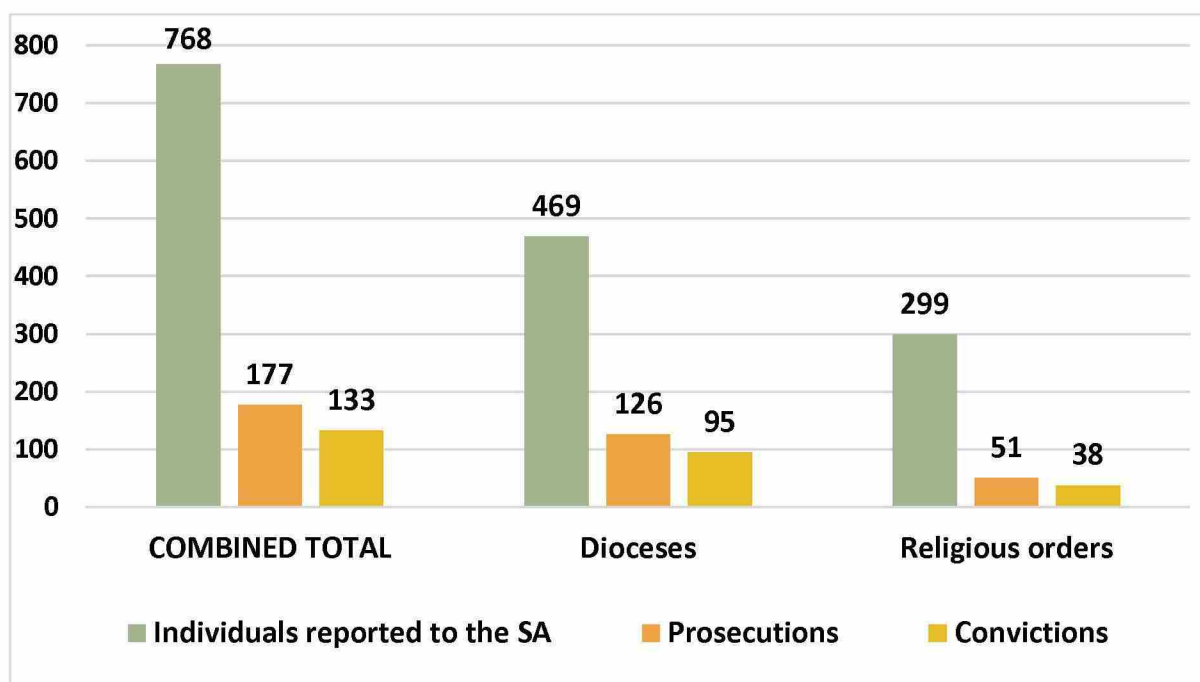
Finally, in 32% (50) of cases it is not clear, and/or cannot now be ascertained, why no report was made.

4. Outcomes

This final chapter presents a number of statistics relating to various types of formal outcomes arising from complaints. These are in two main forms, criminal (figs 4.1, 4.2, 4.3) and ecclesiastical/canonical (figs 4.3, 4.4, 4.5). Information is also given concerning the numbers of subjects who, as of 2016, still had access to children through ministry (fig. 4.6).

Whereas in previous chapters the primary focus has been on *complaints*, here the focus is on the *subjects* of those complaints – i.e., the (alleged) perpetrators of sexual offences against minors. As has been noted several times in this report, it is possible for more than one complaint to allege abuse committed by the same individual(s). It is also therefore possible for more than one complaint to result in a single criminal prosecution, or indeed a single canonical proceeding, against the same individual. Where it has been possible to identify such instances in the dataset, these have been taken into account in the charts that follow.⁹ Due to how the original data was collected, however, it is not possible to be certain that all instances of multiple complaints (and, *ipso facto*, of multiple outcomes of those complaints) against single individuals have been identified. Hence it remains possible that the figures given in this chapter reflect greater overall numbers of both subjects and outcomes than are in fact the case.

⁹ In the diocesan data, it was possible to identify 38 individuals to whom more than one complaint pertained. Together, these were the subjects (or in some cases, one of the several subjects) of 104 separate complaints. In the religious data, meanwhile, 33 individuals with more than one complaint against them were identified, together accounting for 77 complaints.

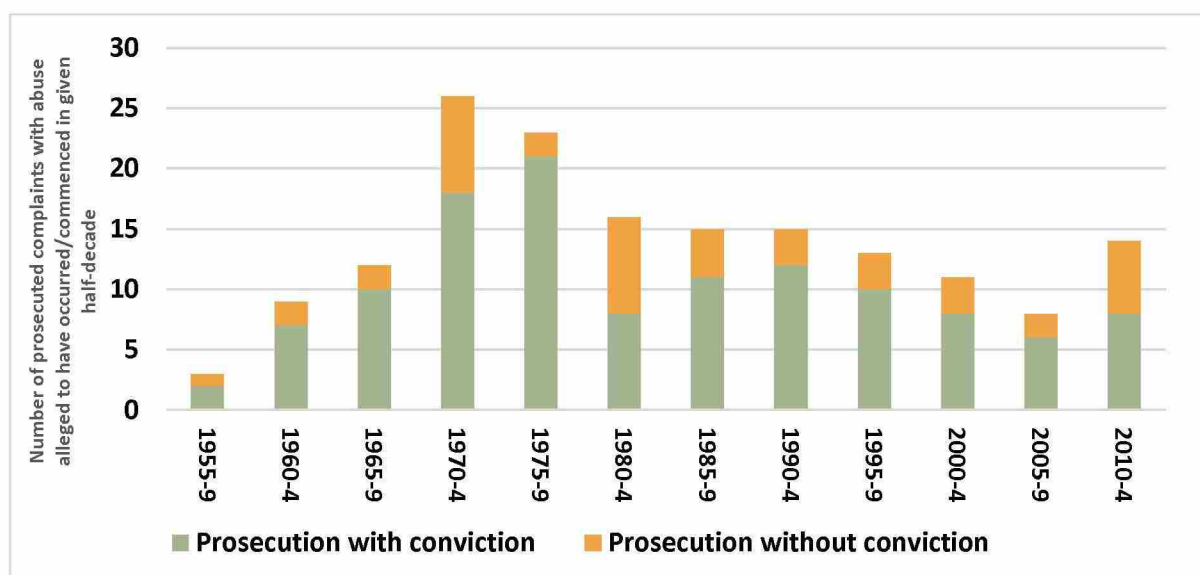


4.1 Numbers of individuals reported to the Statutory Authorities, criminal prosecutions, and criminal convictions (1970-2015)

Whereas fig. 3.1 gave the overall numbers of *complaints* reported to the Statutory Authorities, fig. 4.1 shows the numbers of individuals against whom those complaints were made. It adds to these the total prosecutions, and then subsequent convictions, ensuing from those reports (plus a small number of cases – seven complaints against four subjects – which either were not, or are not known to have been, initially reported to the Statutory Authorities).

As may be seen above, the diocesan statistics record 126 prosecutions, and 95 convictions, from 469 individuals reported to the Statutory Authorities. The religious statistics record 51 prosecutions, and 38 convictions, from 299 individuals reported to the Statutory Authorities. Overall, therefore, the data includes 177 prosecutions, and 133 convictions, from 768 individuals reported.

Hence, of the 768 individuals reported to the Statutory Authorities on complaints of sexual offences against minors, 23.0% have been prosecuted, and 17.3% have been convicted. Furthermore, 75.1% of prosecutions have resulted in a conviction.

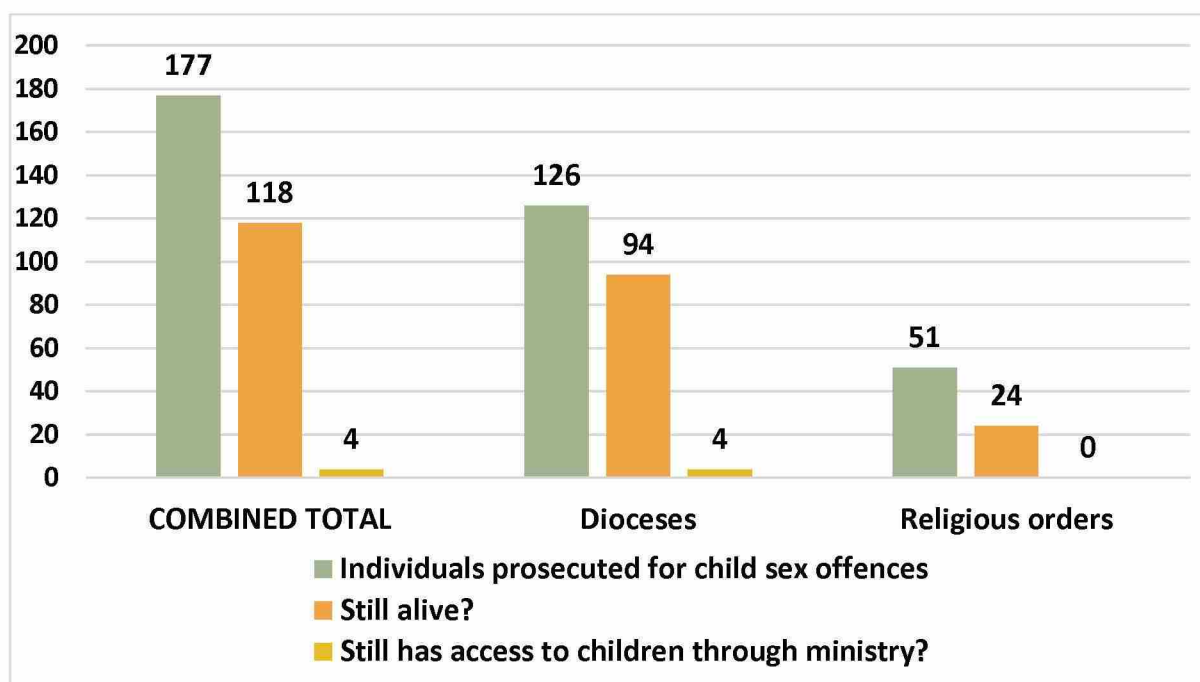


4.2 Complaints leading to criminal prosecutions with, and without, convictions by date of (alleged) abuse

The 177 prosecutions recorded in fig. 4.1 included 201 separate complaints (since a number of prosecutions incorporated more than one complaint). Of these, 165 include usable date information of when the (alleged) abuse either took place or began taking place.¹⁰ Fig 4.2 uses this information to show the historical patterns in complaints leading to prosecutions which both have, and have not, resulted in convictions. Where prosecutions are currently in-progress, these are included within ‘Prosecution without conviction’.

Worth remarking upon here are the relatively high numbers of prosecutions for complaints from the 1970s, in line with the high numbers of complaints from this decade overall (see fig. 2.2). Also of note is the high proportion of ‘Prosecutions without conviction’ for 2010-14, as compared to the preceding half-decades.

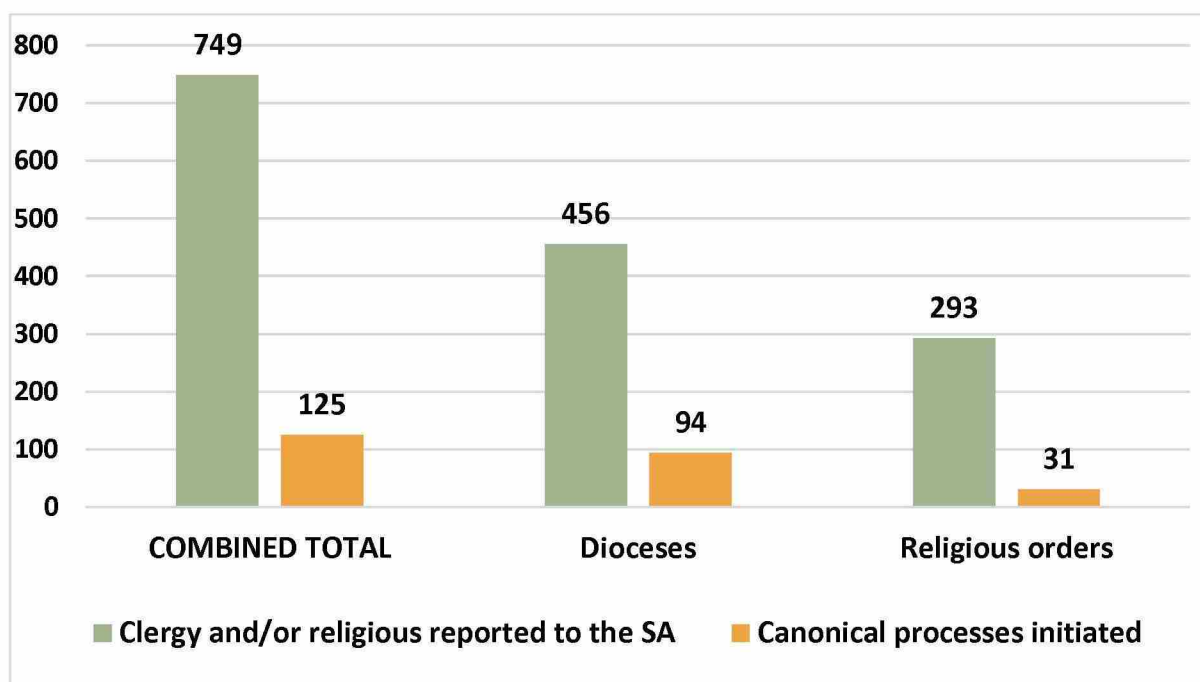
¹⁰ The data used here is the same as that employed in chapter two, based on the method described in footnote 6.



4.3 Numbers of prosecuted subjects, those still alive, and those who still have access to children through ministry (combined)

Fig. 4.3 shows how many of the total number of those prosecuted for child sex offences are still alive and/or still have access to children through ministry (as of 2016). Of the 177 prosecuted individuals, 118 were known to be alive in 2016. Just four – all from the diocesan data – still had access to children.

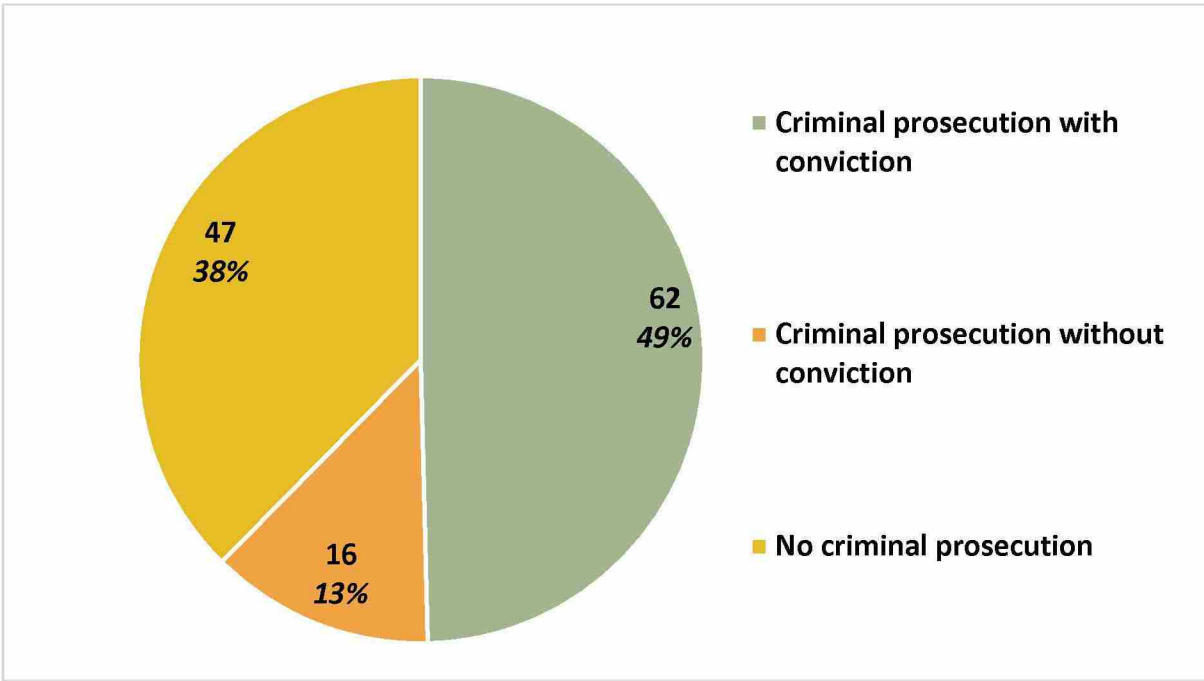
In all four cases, reasons are given in the dataset as to why this is so. In two cases, the individuals were acquitted of all charges made against them. In the third, while there was a conviction, an accompanying note specifies there to be 'ongoing Covenant of Care and monitoring' in place. The fourth is rather more complicated. The record relates that, during the course of his trial, the subject absconded to Italy. Although the Crown Prosecution Service had been asked to consider extradition proceedings, this appears not to have taken place. A note made to the file in 2007 indicates that he was thought still to be acting as a priest while in Italy. No further information is known.



4.4 Numbers of non-lay individuals reported to the Statutory Authorities, and canonical processes initiated (1970-2015)

Once any criminal investigation and/or legal process has been concluded, Church authorities also have the option of initiating a penal process under Catholic canon law (see Congregation for the Doctrine of the Faith 2010; Catholic Bishops' Conference of England and Wales 2009: 67-8). If proven, this may result in one or more of a range of penalties being imposed. These include various restrictions being placed on the individual's ministry, up to and including, in the case of clergy, laicisation (whereby an individual is dismissed from the clerical state). Canonical processes are applicable only to the clergy and/or religious, not to the laity. Accordingly, where complaints can be verified as alleging abuse by laypeople alone, these have been excluded from fig. 4.4. (Note, however, that not all records in the dataset include this information. Records which do not are *assumed* to refer to clergy/religious, and are therefore included in the above.)

Fig. 4.4 presents the numbers of clerical/religious who are subjects of complaints, and the number of canonical processes that have been initiated. As can be seen, the data record a total of 125 canonical processes, with 94 of these coming from a diocesan context and 31 from a religious context.



4.5 Canonical processed initiated, according to antecedent criminal outcomes (combined)

Of the 125 canonical processes recorded in the dataset, 62 (49%) followed on from a criminal conviction. A further 16 (13%) were initiated by the relevant bishop or religious superior where there was a prosecution without a conviction. Notably, in 47 cases (38% of all canonical proceedings), despite there being no criminal prosecution, the Church authorities nevertheless felt that there was sufficient rationale for a penal process under canon law to be desirable.

Laicisations of diocesan and religious clergy	
2001 –15	59

4.6 Number of completed laicisations in England and Wales since 2001

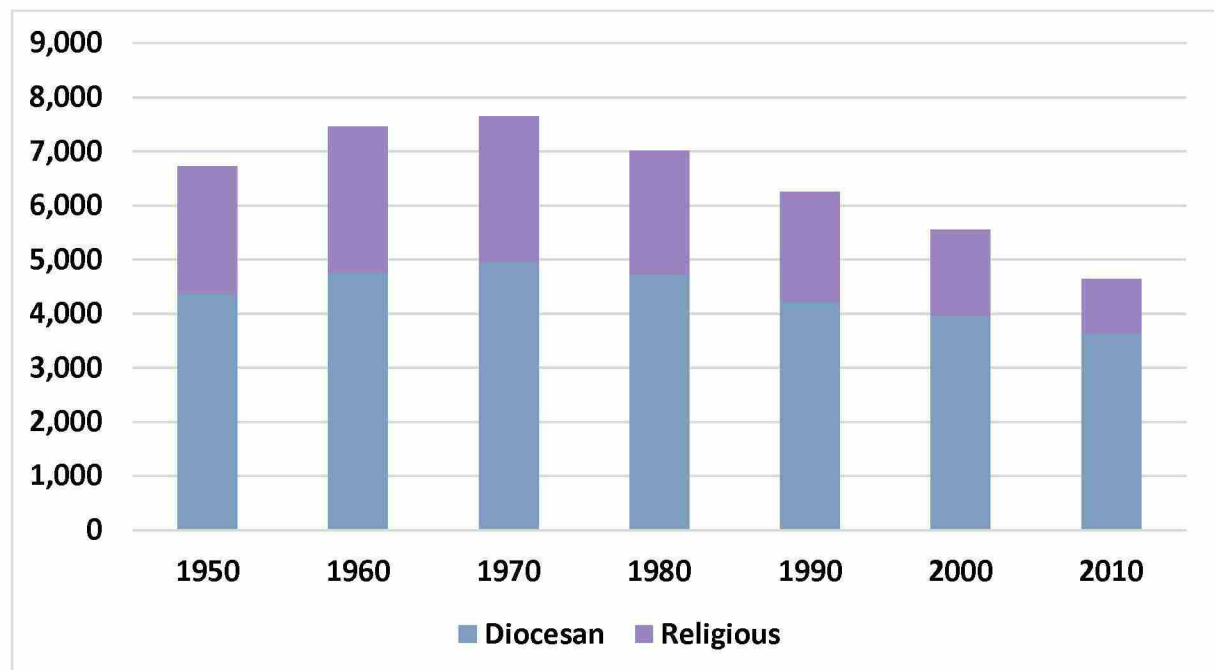
Information on laicisations – i.e., the formal process in canon law whereby a priest or deacon is dismissed from (or, in a non-penal context, is permitted to leave) the clerical state – was not collected directly from dioceses and religious orders, although some did include

this information in notes appended to their returns. However, the Catholic Safeguarding Advisory Service collects this information independently, going back as far as 2001. Please note, however, that this data includes all laicisations relating to emotional, physical and/or sexual abuse against both children and vulnerable adults – i.e., not only those relating to child sexual abuse.

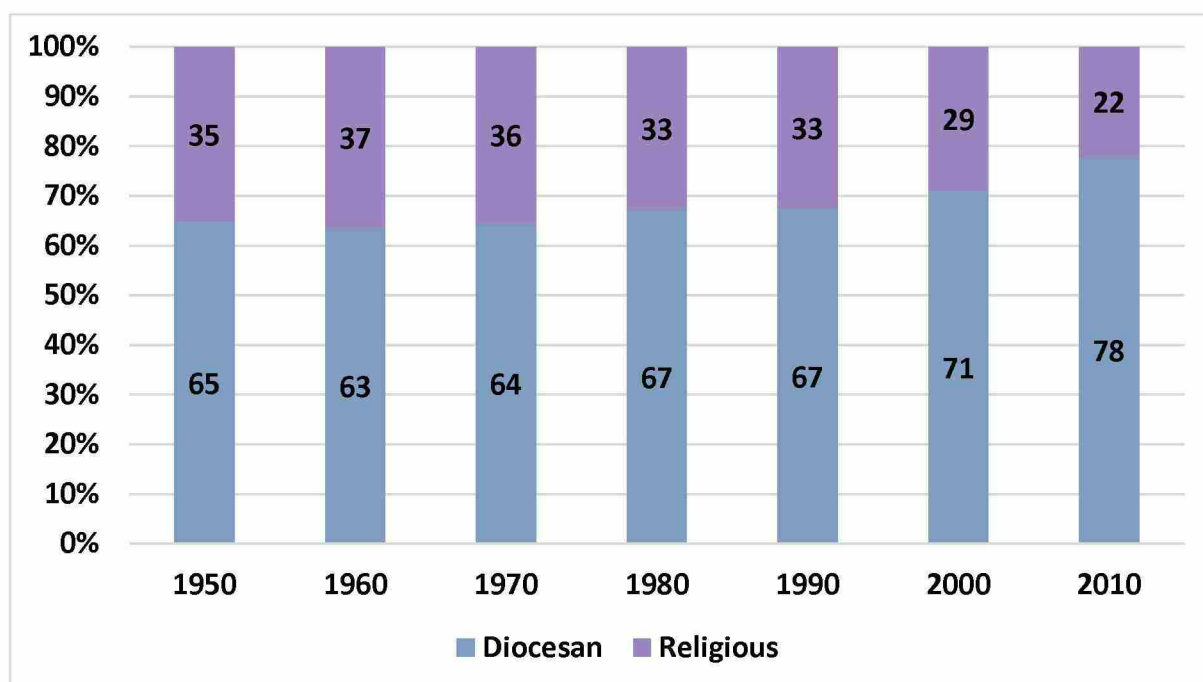
Hence fig. 4.6 reports that from 2001 until the end of 2015, 59 Catholic clergy in England and Wales were dismissed from the clerical state on account of crimes - *delicts* in the parlance of canon law – relating to abuse committed against children and/or vulnerable adults. Unfortunately, due to the how the data is collected, it is not possible to give any more accurate breakdowns in terms of years, religious or diocesan, or to relate these laicisations to complaints recorded in our primary dataset. However, it is worth noting that this figure of 59 is significantly higher than a number previous estimates based on officially published figures (e.g., Gilligan 2012: 434; Bullivant 2014: 41).

Appendix A: Contextual data

NB: The data on which the below graphs are based are taken from statistics published in the relevant editions of *The Catholic Directory*. The original data tables have, very helpfully, been made available online by the Latin Mass Society (Shaw 2013).



A.1 Total numbers of priests in England and Wales, diocesan and religious, in selected years



A.2 Relative proportions of diocesan and religious priests in England and Wales, in selected years

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